لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

APRIL 1961

Managing Editor
S. D. AHMAD

The Ahmddiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, Distt. Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Sirinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indian sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulvi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Son of the Promised Messiah, as his Second Successor.

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During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya Missions all over the world Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

The Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah,
West Pakistan.

The Review of Religions

A Monthly Magazine Devoted

To the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and ecnomic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LV APRIL 1961 No. 4

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Which of the Two Borrowed Buddhism or Christianity ?

There is a multitude of striking similarities between the tales, similies, parables, events, descriptions, scenes and teachings of the New Testament and of the Budhist scriptures. Budha and Christ seem almost identical persons and were it not for the 500 year time span that separated the two great figures, there would be enough ground to characterise the coincidental substance as the account of a single individual carrying a dual monicker. Research scholars have taken considerable pains to establish the point that Christianity and not Budhism was the borrower. Studies so far made have only strengthened the thesis of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah, that Budhism consciously or unconsciously absorbed much of the Gospel and the similarities between the two are mainly due to the migration of Jesus to India after his escape from the death proposed for him by Jews on the cross. There has come to light a good deal of evidence to support the Promised Messiah's view. The discovery of Semitic dialects engrafted upon

Indian languages and the 'widespread use of Semitic letters on coins and inscriptions, are a great advance in that direction. According to Rawlinson's Parthia (N. Y. 1895) Asoka's edict at Shahbazyarhi is in a semitic character, though in a Pali or Prakrit dialect. This character, is further stated to have conditioned in use for some time later, proving to an eminent degree the theory that Jewish tribes had settled down in northern India much earlier than Asoka's period and to all appearances stuck to their own language.

One, however, fails to find any such evidence in the Middle East to lead to the conclusion that Buddhism ever made its entry into that region. Its literature also bears no traces of Budhist influence. Mithraism on the other, left its imprint from Afghanistan to the heart of Europe. The literature of Buddhism has left its touches everywhere in India where it ruled once but was exiled as a religion.

The similarities between Christianity and Buddhism, or to make the assertion definitive, between the gospels of the two religions is not superficial. It is of a fundamental character. The internal evidence speaks volumes in favour of the Promised Messiah's claim that Buddhism was greatly influenced by Christian thought. A comparative study of the scriptures of the two faiths sheds much light on his theory leaving little room for doubt that Buddhism has lavishly drawn upon Christian sources, even the birth of the two leaders has been described in a setting and a language that bears close resemblance.

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Christ is born.

"And there were shepherds in the same country abiding in the field and keeping watch by night over their flock. And an angel of the Lord stood by them and the glory of the Lord shone round about them and they were sore affraid. And the angel said unto them : Be not afraid ; for, behold, I bring you good tidings of great joy which shall be to all the people : for there is born to you this day in the city of David a Saviour, which is Christ the Lord."

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying : Glory to God in the highest. And on earth peace among men in whom he is well pleased."

"And behold there was a man in Jerusalem whose name was Simeon..... And it had been revealed unto him by the Holy Spirit that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the Temple :.....then he received him with his arms and blest God, and said "Now lettest thou thy servant depart, O Lord, according to thy word in peace. For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples ; a light for revelation to gentiles, and the Glory of thy people Israel.[1]

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Buddha is born.

Rejoicing, delighted, the hosts of the thirty
Sakko the leader and angels white-robed
Seizing their robes and chanting high
Did Asito the hermit see in noonday
Seeing the angels with praises, minds gladdened; ecstatic
He made obeisance and forthwith spake thus :
"Why is the essembly of angels exceedingly pleased ?"
"The Buddha-to-be, the best and matchless jewel,
Is born for weal and welfare in the world of men.
"Where is the Prince ? I desire to see him."
Seeing the Prince aglow like flame,
He joyfully obtained great delight
The hermit with matted hair, called Kanhasiri,
with placid thoughts gave utterance to the speech
"This is the unrivelled one, highest among bipeds.
My life below will not be long.

Therefore I am afflicted, un-fortunate and suffering."[2] Collection of discoures (Sutta Nipato) Stanza 679-700).

Jesus Tempted by Satan.

"And the devil said unto him, If thou art the son of God, command this stone that it become bread."[3]

Buddha and Maro, the Evil one.

Says Maro, "So. Lord, if the Lord desired, he could turn the

Himalayas, the monarch of mountains, into very gold and gold would the mountain be."

(Maro and Budha by Windisch)

Jesus on the kingdom of God.

"Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God and saying, the time is fulfilled and the kingdom of God is at hand, repent ye and believe in the gospel" (Mark 1 : 14,15).

Buddha for a spirited Empire.

To found a spiritual empire I go unto Benares.

I will beat the drum of the Immortal in the darkness of the world"[4]

Blessed is the arising of the Budhas.

Blessed is the preaching of the gospel.[5]

Art thou the coming one ?

'And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?"[6]

'And Pokkhara sadi the Brahmin addressed the young Brahmin Ambattho saying "Come, now, dear Ambattho, go to the philosopher Gotama, and find out whether the report gone abroad regarding him be true or not; whether Gotama be such as they say or not.

"Ambattho, there have come down in our Vedic Hymns thirty-two marks of a Great soul."[7]

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Principles of conduct.

Jesus preached "As you would that men should do to you, Do ye also to them likewise."[8]

Buddha commanded "Doing as one would be done by, kill not nor cause to kill."[9]

Universal love.

Christ enjoined, "But I say unto you which hear, love your enemies, do good to them that hate you, bless them that curse you, pray for them that despite fully use you.[10]

Buddha said :

"As a mother her own son,
Her only son, at risk of life would guard,
Even so towards all beings
Let one practise infinite friendliness"[11]
"Not by anger are angers
in this world calmed
By meekness are they calmed."[12]

Let one conquer wrath by meekness
Let one conquer wrong by goodness[13]

Monks, if robbers or murderers cut you asunder, limb from limb, with a two-handled saw, then whosoever shall fall into rage would not be following my instructions.[14]

Non-resistance.

Christ : "If my kingdom were of this world, then would my servants fight."

Buddha : Renouncing destruction of life and abstaining therefrom, the Philosopher Gotama has laid aside the staff and the sword, is modest merciful and jewels in kindness and compassion for all beings that have life.[16]

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The Safe Treasure.

Jesus said,"...but lay up for yourselves in heaven where neither moth nor rust doth consume, and where thieves do not break through nor steal."[17]

Buddha said, "Let the wise man do righteousness a treasure that others can share not; which no thief can steal. A treasure that passeth not away." (Short Recital)

Warning against Impostors.

Jesus warned "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves".

Buddha said the same thing: "What use tn thee is matted hair, O fool ! what use the goat-skin garment ? Within thee there is ravening; the outside thou makest cleen."[19]

Sending forth missionaries.

Jesus : 'And he called unto him the twelve, and began to

send them forth by two and two; and he gave them one thing over the unclean spirits; and he charged them that they should take nothing for their journey save a staff only.[20]

'Go ye therefore and make discibles of all the nations.[21]

Said Buddha "Go forth, O monks, on your journey, for the world."[22]

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Baptism.

John would have hindered, saying, I have need to be baptized of thee, and comest thou to me?[23]

Now Subhaddo the hermit said unto St. Anando "Lucky, friend Anando, very fortunate friend Anando, are you who have here been sprinkled with the sprinkling of discipleship in the presence of the Master.[24]

Celibacy.

Jesus said there were three kinds of eunachs (1) those born so (2) those made so by man (3) "and there are eunachs for the kingdom of heaven's sake."[25]

According to Buddhist teaehings "Renouncing unchastity the philosopher Gotama is chaste. He walks afar and apstains from the act of sex, the rustic law.[26]

The commandments.

Christian commands :

"Thou knowest the commandments: Do not kill, Do not bear false witness, Do not defraud, Honour thy father and mother."[27]

Buddhist commands : 1. I obey the commandment abstatn from taking life. 2. To abstain from theft 3. Unchastity 4. Lying 5. Wine and strong drink 6. Un-seasonable meals 7. Dance, song, music and shows 8. Using garlands and perfumes 9. High beds 10 To abstain from receiving gold, silver or money.[28]

No caste-system.

Jesus Christ said,

"For whosoever shall do the will of God, the same is my brother and sister and mother."[29]

Buddha said,

"The nobles, the Brahmins, the tradesfolk and the slaves, when they have gone forth from domestic life into the homeless one, under the doctrine and discipline made public by the Tathagato, renounce their fomous name and clan, to be numbered with the Sakaya philosophers.[30]

Entertained by a Harlot.

Jesus was made much of by a sinning woman. She kissed his feet and annointed them with ointment. A Pharisee who saw this thought that if he were a Prophet he would have kept himself away from her and would have known that she was of a bad type.[31]

A similar story is narrated about a harlot visiting Buddha and asking him to dinner. Budha is said to have accepted the invitation of Ampali, the harlot. The noble youth of the city got mad at this. They wanted to bribe the harlot to cancel the invitation but she refused. Buddha took his meal at her place and was presented with a mangogrove owned by the sinning woman.[32]

Buddha and Christ live life of abundance.

The son of man came eating and drinking, and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicons and sinners.[33]

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Buddha says :

"Now the company of the five monks saw me coming from afar and when they saw me they took counsel together, saying: "Brethren here comes the philosopher Gotama who lives in abundance; who has given up ascetic exertion and has turned to an abundant life."[34]

Disciples desert the Master.

"Upon this many of his disciples went back and walked no more with him."[35]

"Now when this discourse (on burning) was spoken, hot blood gushed from the mouths of sixty monks, while other sixty rejected the backing and went back to the world, saying, "Hard is the Lord, very hard is the Lord".[36]

Walking on water.

It is said of Christ that when he saw the disciple 'distressed

in sowing, for the wind was contrary unto them, about the fourth watch of the night he comes unto them, walking on the water[37].

In dialogues of the Buddha by Rhys Davids, the Master is reported to have observed that miracles were of three kinds of which one was of physical power which enabled a man to vanish or appear at will through a wall and to walk on water as one walked on land.

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Moving Mountains.

Jesus spoke to his disciples.

"If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."[38]

A similar statement is said to have been made by Budha. He said,

"Monks, a monk endowed with six qualities can cleave the Himalayas the monarch of mountains."[39]

Healing the sick.

It is claimed about Jesus that he healed the sick.[40] The same is related about Buddha. It is said that one St. Kassapo fell ill. The Master visited him and recited to him the seven branches of wisdoms. Kassapo was rejoiced and "got up from that sickness."

Light of world.

Jesus spake unto them saying, I am the light of the world.

Too soon will the Lord enter Nirvana. Too soon will the auspicious one enter Nirvana. Too soon will the Light of the world vanish away.[43]

Lion - Messiah.

"Weep not : behold the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof.[44]

"Lion" O monks, this is the appellation of the Tathagato, the Holy One the fully Enlightened one."[45]

Knowing God.

Jesus said to the Jews :

"And ye have not known him : but I know him: and if I should say, I know him not, I shall be like unto you, a liar."[46]

Said Buddha (For I, O Vasetho, know both God and the Kingdom of God and the path that goes thereto ; I know it even as one who path entered the Kingdom of God and been born there."[47]

Redeemers of Men.

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Chirst claimed :

"Whosoever liveth and believeth on me shall never die.[48]

Said Buddha,

"Monks, those who believe in me are all assured of final salvation.[49]

Again it is claimed by Jesus :

"For God so loved the world, not he gave his only begtten son that whosoever believeth on him should not perish, but have eternal life."[50]

It is said about Buddha :

"Those who take refuge with Budha will go not unto future stab of woe, when the human body they abandon, they will perfect the angelic body."

The Second Advent.

About his second coming Christ is reported to have observed:

"And ye shall see the son of man sitting at the right hand of power, and coming with clouds of heaven.[51]

Buddha speaking on the subject of the appearance of the coming Buddha says :

"Monks in the days when men live eighty thousand years, then wilt wise in the world a Buddha named Metteyya, the Benevolent one, a Holy one, a supremely enlightened one, endowed with wisdom in conduct auspicious, knowing the universe; an incomparable charioteer of men who are tanned; a Master of angels and mortals, a Blessed Buddha; even as I have now arisen in the world, a Buddha with these same qualities endowed.[52]

Earthquake at Death.

When Jesus was put to cross it is said that there was an earthquake:

> "Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake: and the rocks were rent :[53]

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It is said about Buddha :

> "When the Lord entered Nirvana, a great earthquake, terrific and tremendous, accompanied his entry into Nirvana. and the drums of the angels rotted."[54]

Learned Infants.

It is claimed that Christ as an infant was highly learned and 'prattled in the cradle". "In fact the gospel of Thomas says: [55]

> "Now a certain scribe said to Joseph, Hand him over to me, and I will test him. But Jesus entered the house of the scribe, and took volume and *read, not what* was written, but great marvels. It is said about Buddha that when he was conducted to the school, addressing the teacher he asked which of the 64 writings, the Kinari the Brahmin, the Angre, the Vangi, the Maghadi, will he teach him. The teacher was astonished.[56]

Miraculous Feeding.

The miracle of augmenting a small quantity of food to suffice- many ascribed to Jesus in all the four gospels has its counterpart in the Budhist literature. The Jataka commentary narrates the event in minute detail. A wealthy miser is persuaded to give a feast to the poor. His wife prepares one cake for him and one for the Budhist but it so happens that the cakes swell to enourmous size The miser rebukes his wife and starts preparing small cakes which also swell. When the wife offers one cake to the monk all the other cakes adhere to it. The miser struggles hard to separate them but fails and in this struggle he suddenly loses his love for wealth.

"Then husband and wife came before the Master and said, 'meal-time had come'." The cakes were served to Buddha and 500 monks. The host and his wife also ate. Lastly the scrap-eaters of

the monastery were also fed but the supply of cakes did not diminish.

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The Prodigal Son.

The story of the return of the prodigal son is shared by the gospels (Luke) of the Christians and the Buddhist Gospel.[57]

Saving Power of Belief.

Jesus said unto him, If thou canst! All things are possible to him that believeth.[58]

Buddha said,

"Being possessed of Right Belief, O monks, upon the dissolution of the body after death, rise again in the world of paradise."

Ascension.

"And when he had said these things, as they were looking, he was taken up: and cloud received him out of their sight".

Then St. Dabbo the Mallian rose from his seat, saluted the Lord, and keeping him on the right hand, went up into the sky, and sat in the posture of meditation in the ether, in the empyrean. Intensely meditating on the nature of plane, he ascended and passed into Nirvana."

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1. Luke 2.
2. Collection of discourses (Susta Nipato) Stanzas 679-700.
3. Luke 4 : 3
4. Major section on Discipline 1-6 translated by Davis and Oldenberg.
5. Hymns of the Faith, 194.
6. Luke 7:18-19.
7. Long collections Dialogue No. 3 translated by Rhys Davids.
8. Luke 6 : 31.
9. Hymns of the Faith 130 translated by Max Muller.
10. Luke 6 : 37-38.
11. Collections of discourses Stanzas 148.
12. Hymns of the Faith, 4-5.
13. Hymns of the Faith 223.
14. Middling Collection Dialogue 21.
15. John 18 : 36.
16. Long collection, dialogue 1-13.
17. Matthew 6 : 19-20.
18. Matthew 6 : 15.

19. Hymns of the Faith 394.
20. Mark 6 : 7-13
21. Matthew Ch. 28.
22. Major Section on Discipline 1.
23. Matthew 3 : 14.
24. Long collection pialogue 16.
25. Matthew 19 10-12.
26. Long collection Dialogue 1.
27. Mark 10 : 19.
28. Shourt Recital : The ten precepts.
29. Mark 3 : 34-35.
30. Enunciations.
31. Luke 7 : 37-39.
32 Long collection Dialogue 16
33. Matthew 11 : 19.
34. Middling Collection, Dialogue 26.
35. John 6 : 66.
36. Numerical Collections VII 68.
37. Mark 6 : 48.
38. Matthew 17 : 20, 21.
39 Numerical Collections VI 24.
40. Matthew VIII 16.
41. Classified collcction XLVI 14.
42. Jhon 8 : 12.
43. Long collection Dialogue 6 .
44. Revelation V 5.
45. Numerical Collection V 99 1.
46. John VIII 42 : 55.
47. Long Collection: Dialogue 13.
48. John 11 : 26.
49. Numerical collection X 64.
50. John 3 : 16, 17.
Long Collection Dialogue 20
51. Mark 14 : 61-62.
52. Long Collection Dialogue 26.
53. Matthew 27 : 51-53.
54. Long Collection in Dialogue: 16
55. Chapter 13.
56. Lalita Vistara Chap: X.
57. Gospel Lotus - Saddaram Pundarika.
58. Mark 9 : 23.
59. Numerical collection I 17.
60. Acts 1 : 9.

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God as Depicted by Islam

If you ponder over the opening chapter of the Holy Quran which is the gist of the Holy Book, and is, therefore, called the 'Ummul-Kitab' or Mother of the Book, you will find that all the spiritual truths of the Holy Quran are described in it in a nut-shell. It begins with the expression "Alhamdulillah" which means that all praise belongs to Allah, which implies that all temporal and spiritual blessings come from Him alone as He alone deserves all praise and glorification. It also follows from it, that God alone is the real and true Bestower of all blessings. Otherwise it has to be admitted that there are some kinds of praise which God does not deserve, and it amounts to blasphemy.

In short, the expression 'Alhamdulillah' contains a comprehensive teaching of the unity of Gad, and leads man to believe that nothing else in this world is worthy of being worshipped, or, of itself, capable of doing any good, and further makes it clear and brings it home to us that every good and every benefit proceeds, really and truly, from God alone, for He it is to Whom belong all praise and admiration. Hence, to achieve every good and boon, we should approach God and God alone, as besides Him there is no other Being that can, in any way, be really helpful to us. If God's will runs counter, even a man's own progeny may turn hostile to him, and, as a matter of fact, they do sometimes turn so.

This chapter "Sura Fateha" gives a picture of the God Whom the Holy Quran presents before mankind, and Whom it wants people to believe in. So it describes, in order, God's four attributes which are known as the Mother of all Divine Attributes. Just as, this chapter is the Mother of the Book, similarly, the attributes mentioned in it, constitute the Mother of all attributes. They are :—

1. Rabbul - Alamin, i.e. One that has created the Universe and is developing it to perfection.

2. "Ar-Rahman, i.e. One that donates and bestows favours without any solicitation on the part of the donee.

3. "Ar-Rahim, i. e. One that amply rewards actions and accepts prayers.

4. 'Malik-i-Yaumiddin, i.e. One that overlooks shortcomings and crowns efforts with real success.

A little reflection on these four attributes reveals, as it were, the very Face of God. The blessings emanating from the First Attribute, namely, "Rabbul-Alamin", are very extensive and common, and there is, in it, an indication to God's undertaking the responsibility for the all-round development and perfection of all creatures. How encouraging and hope-inspiring this attribute of 'Rabbul-Alamin' is !

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The second attibute' 'Rahmaniyyat', means that God provides, without any prayer or action on the part of His creatures, all the means and resources that are essential to their existence. See, how God has made the sun, the moon, the winds, water and other things serviceable to us for our maintenance and existence, and He has provided us with all these things without any solicitation or prayer, action or service, on our part.

God's Third Attribute "Rahimiyyat" signifies that He does not allow any action of His creatures to waste ; and under His Fourth Attribute 'Malik-Yaumiddin' He rewards every action, and makes it bear fruit. To make the point clear, let me cite here the example of an examinee who works hard to pass his examination, but gets three or four marks less than the pass marks, and is, therefore, detained or plucked by the earthly system of examination which shows on leniency in a case like this. But God, in pursuance of His Third Attribute of 'Rahimiyyat', overlooks such deficiencies and shortcomings, and promotes him to a higer stage, for 'Rhimiyyat' connotes a sort of condoning and overlooking on the part of God. But the God of Christianity does not show any leniency whatsoever in such cases. Similar is the God of the Aryas or the Hindus, Who is neither 'Rab' (Creator, Sustainer and Developer) nor 'Rahman' (One that bestows and provides for necessities without being asked). He cannot give any thing to

any body without any action on the part of the latter. On the contrary, the God of Islam is such as deserves all praise and, hence, is the True Donor or Bestower. He is 'Rahman' and, consequently, gives without any action or service on the part of the person given to, and under His attribute of 'Malik-i-Yaumiddin' He bountifully rewards every action. An earthly Government can not undertake to provide every graduate with a post or employement. But the Divine Government, being perfect in all respects, possesses an Inexhaustible Treasure in which there is no dearth of anything. Every performer of good action is abundantly rewarded. Moreover, while rewarding a good action, God overlooks many defects and shortcomings. He is compassionate to His servants and He is bashful too, because, in spite of being aware of thousands of weaknesses and defects of His servants, He does not expose them. Of course, when a man being extremely unscrupulous, persists in his evil course, and, instead of benefiting by God's condoning and leniency, develops symptoms of atheism, God's Self-respect, cannot, then, tolerate that such an indifferent and un-scrupulous fellow should go un-punished. Hence such a person is debased and disgraced...

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What I mean to say is that 'Rahimiyyat' contains the element of condoning or overlooking and it presupposes some action. If there is some defect or shortcoming in the action, God, out of His 'Rahimiyyat', condones or overlooks it. The attribute of 'Rahmaniyyat' differs from 'Rahimiyyat', in as much as, its manifestation does not require any action, whereas the display of the latter attribute depends on some action, which, generally, is defective, and God, out of His mercy, overlooks the defects. The fourth Attribute of 'Malik-i-yaumiddin' demands that the main purpose of an action should be fulfilled.

Remember it well that these four Fundamental Attributse constitute a spiritual picture of God. The moment a person reflects on them, God appears before him, and his soul springs up with delight and prostrates before God. When the description started with 'Alhamdublla' it was in the third person, but after the

description of these four attributes, the nature of description changed and the person spoken of changed from third into second, the reason being that the above-mentioned four attributes unveiled God and brought Him before the eyes of man. So justice demanded and eloquence re quired that the description should, no longer, be in the third person, rather, it should be in the second person. The completion of the circle of worship or glorification demanded that the worshipper, or glorifier should then turn his face direct to the Object of worship and address Him saying :—

ایاک نعبدو و ایاک نستعین

"Thee alone do we worship, and Thee alone do we seek help from." It is to be kept in mind that there is no wide gap or distinction between the two utterings—

ایاك نعبد (Thee alone do we worship) and ایاك نستعین (Thee alone do we seek help from). Of course, there is a sort of priority in time in saying ایاك نعبد (Thee alone do we worship), the reason being that when God, simply out of His attribute of Rahmaniyyat, created us as men, and blessed us with various talents and multifarious gifts, there was no prayer or supplication on our part, there was only His grace in our favour, and this is that prioity.

I tell you again that it is worth being borne in mind that رحم or "Mercy" is of two kinds 'Rahmaniyyat' and 'Rahimiyyat'. The former had started showering its blessings even before we came into being. For example, God created the earth and the heavens, the sun and the moon, and other earthly and heavenly objects for our service, even before we came into existence. Other animals too, of course, benefit by these objects, but those animals themselves are useful to man; hence, after all, it is man who is really benefited by all these things. Just ponder, what an excellent physical food man eats! The superior part of the flesh is meant for man, while the inferior pieces and bones are meant for dogs. In physical enjoyment, of course, animals too, are, to some extent, partners with man, but in the enjoyment of spiritual bliss and pleasures, the animals have no share.

In short, 'Rahmaniyyat' and 'Rahimiyyat' are two kinds of blessings, one of which was conferred even before we came into being, and the other is shown as a result of prayer on the part of man and also requires some action on his part.

16 (Malfuzat, p. 186-189).

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Ocean of Time

Mr. Bashir Ahmad Orchard, Trinidad.

The fish of the sea live in an ocean of water ; they are to be found at depths ranging from the deepest soundings to the level of the surface.

The creatures living on the outer crust of the earth dwell in an ocean of air ; and like some of the fish, there are the birds of wing and men of aviation who take flights towards the surface of their atmospherical ocean.

It is seen, therefore, that the creatures of this world live in two oceans of survival ; one is of air and the other is airless.

The universe is the totality of all creative matter and it floats and operates in two oceans ; yet there is really no difference between one and the other. These two oceans are :

(1) The Ocean of Space.

(2) The Ocean of Time.

What is the explanation of this enigma ?

Space is that unlimited expanse in which the whole of the universe is located. The multi billions of heavenly orbs and everything on and round about them have their home in space ; all are the creation of God. Space, however, is not a creation. It is the absence of something. In other words it is nothing at all. It is infinite because that which is nothing cannot be limited or bounded. Had the universe never been created or were it to disappear completely then nothing would be left ; but as space is nothing there would still be space.

Similarly time is infinite because like space it is also nothing. It is understood by the passing of events as space is understood by the presence of creative matter. Time was there even before the first atoms of matter were created ; but it was unmeasured. It is measured by the marks of progressive events.

Space and time are both nothingness ; yet they are both oceans

which harbour and reveal the existence and the progress of the universe.

We are not so much concerned with space as we are with time because the latter unites they day of our birth with the day of our death ; and we are responsible to God for this period and not for the distances in space that separate one world from another.

None of us can afford to waste our precious time because life is short and the purpose of life is to develop the soul ; and this requires sedulous attention to self improvement. Furthermore none of us knows at what hour we shall breathe our last releasing the soul on its flight to the world beyond. Time wasted is progress impeded. It may not be an exaggeration to say that 99 per cent of people waste 90 per cent of their time. This is because action and thought which is not prompted for the Glory of God is of no spiritual value. People merely drift through life due to :

(1) Irreligious Living.

(2) Idleness and time wasting which includes worthless pursuits.

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Irreligious Living

> "Say, 'Shall We tell you of those who are the greatest losers in respect of their works ? Those whose labour is all lost in search after things pertaining to this world, and they think that they are doing good works." (18 : 104, 105)

Time most profitably spent is that which is devoted to the service of God. The Holy Quran is our guide ; and we are also able to turn to the lives of the Prophets, Truthful, Martyrs and Righteous (4-70) for further inspiration. The service of God is the Worship of God ; but worship does not mean being continually engaged in prayer or reciting words of scripture ; it governs every thought, word and deed which should be charged with the desire to win the pleasure of God. It may be said that a true day of worship has been passed when every minute has been coloured with loving obedience to the ideals of Islam.

> "O ye who believe, come into submission Wholly and follow not the footsteps of Satan ; surely he is your open enemy".

The majority of people make improper use of most of their

time. They utilize it for their own personal interests and selfwork from morning until night ; but if God is not present in their thoughts then the time employed is of little avail. God warns us in the Holy Quran :

> "And the life of this world is only a play and a sport, but surely the abode of the Hereafter is better for those who are pious. Will ye then not have sense"? (6 : 32)

The Quranic passage quoted at the commencement of this section also contains an ominous warning for those who do not look beyond wordly ambition.

Muslims have been enjoined to commence every undertaking with the short prayer.

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بسم الله الرحمن الرحيم

'*Bismillah hir Rahman nir Rahim*'

meaning 'In the name of Allah, the Beneficient, the Merciful'. They are thereby reminded, that their every action and contact with others should be performed in such a manner as to draw upon themselves the approbation of God. Time occupied in selfish, immoral and perfunctory pursuits is time thrown away ; it can never be retrieved.

Cheerfulness and good will should be the characteristic of those who make constant use of this prayer during their daily activities.

Here is a doctor whose heart is filled with the love of God ; sympathy for his fellow beings extends in all directions. Unlike many other members of his profession his paramount concern is not how much money he can charge and collect from his patients. It is true that he has to earn his livelihood but this is not the dominant thought in his mind. He is ruled by the grander principle of selfless service. He does not utter an oath when called from his bed in the early hours of a wintry morning ; nor does his face become creased with concentric lines of displeasure when a patient knocks at his door during his off duty hours. Before he opens the door to receive the patient he recites 'In the name of God, the Beneficient, the Merciful' and greets him with a bright face and open brow. In this respect we have a beautiful model in Hazrat Mirza Ghulam Ahmad,

the Promised Messiah and expected Messenger of this age. One of his close disciples, Maulvi Abdul Karim, has penned the following incident :

> "Once a large number of country women came with their sickly children inorder to ask him to prescribe medicines for them. Other women also came with vessels in their hands, wanting syrups and other medicines for themselves and their children. He had that day to write an important article and that article was to be written immediately. I also happened to go there and found that he was standing there active and ready like a European at his post. Five or six boxes were lying open before him and he was dispensing different medicines to different patients. This dispensing lasted for about three hours. When he finished the work I said to him. 'My Lord, this is a very troublesome business and in this way much of Your Holiness's valuable time is wasted."

He replied to me most cheerfully and calmly, saying :

> "This too is a sacred work. These are poor people. There is no dispensary here. I have provided some English and *Unani* medicines which I give to these people when they need them. This is a highly meritorious work and a Muslim should not be neglectful or indifferent in this matter."

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The practice of uttering 'In the Name of God the Beneficient, the Merciful' at frequent intervals during the waking hours serves as a compass for right living. It keeps a Muslim on course. Every time he breathes the prayer he says to himself, 'Is my conduct honourable' ? If not, he immediately rectifies his fault.'

Idleness and Time Wasting

Idleness is to pass time without a purpose which should not be confused with time wasting. A person may be occupied throughout the day and night ; but if the time is not usefully employed then it is surely being wasted. The man who spends the day at the horse races and the night around the gambling tables is certainly wasting his time.

A Muslim should never idle or waste his time. Hazrat Ali has said :

"He often remains silent, and is mostly engaged in some very important spiritual or temporal business and never remains idle."

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Lazying about with no purpose in mind is contrary to the mark of manliness. It vitiates character, dignity and self-respect.

There are very few people who do not have the time to ordinary obligations of life ; yet one excuse after another is advanced for every dereliction which could easily have been avoided. Excuses are often distortions of the truth and only the scrupulously pious present the genuine facts. People who always search for an excuse are mentally immature. The failure to write or acknowledge letters is nearly always attributed to the lack of time whereas usually the real reason is due to laziness, indifference, lack of interest etc. How is it that the lover always finds time to write to his beloved whatever be his circumstances ? Avoid making unnecessary and inaccurate excuses. Many people imagine that they are busier than they really are ; or at least they wish that others should think so. An interesting observation is that the really busy people find time to attend to all their correspondence while those who are not so busy argue that they do not have the time ! The busy man has the knack of finding time for everything while the less active man seems to have no time for anything.

The life of Lord Brougham, Chancellor of England during the last century, was one of constant employment. It has been written of him that he never left a minute 'unemployed' and 'no amount of application seems to have been too great for him'. Once, when his contemporary Sir Samuel Romilly was requested to undertake a certain job of work, he excused himself on the plea that he had no time ; 'but' he added 'Go with it to that fellow Brougham, he seems to have time for everything.'

If we adopt the principle of 'finding time for everything' instead of 'not finding time for anything' then we find how time can be put to greater use and how more work can be accomplished than we ever imagined possible.

Alexis de Tocqueville, author of 'Democracy in America', was a distinguished French Peer. A close companion has written about

him : 'He was wholly averse to idleness and whether he was traveling or resting his mind was always at work.' 'The worst day was the lost day or the day ill spent : the least loss of time annoyed him.'

The life of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, was wholly devoted to God and to the service of humanity. He once said :

> "All those things which interfere in the discharge of our religious duties and in the doing of which we have to spend a portion of our time are very repugnant to me. When there is some urgent religious work to be done. I deny myself eating, drinking and sleeping until that work is finished. We are for religion ; so nothing should prevent us from doing our duty to religion."

The great men of the world are those who have realized the value of time. In the Holy Quran God exhorts Muslims to endeavour to exert one another in virtue. In other words every Muslim should strive to rise as high as possible into the realm of the spiritual heaven ; the abuse of time will only retard his progress. Knowledge is power providing it is intelligently grasped and rightly used ; otherwise the brain merely becomes a store house of facts and figures shrouded with cobwebs. Time passed in the acquisition of useful knowledge is never wasted. Thus in the Holy Quran Muslims are taught to pray :

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رب زدنی علماً

"O my Lord increase my knowledge." (20 : 114)

And the Holy Prophet Muhammad (may peace be on him) has said :

اطلبوا العلم من المهد الی اللحد

"Seek knowledge from the cradle to the grave."

Sir Walter Scott, the Scottish poet and novelist, has said : 'The best part of every man's education is that which he gives to himself.' There have been, and are, men who have had no more than the simplest elementary schooling, who have failed in preliminary examinations, yet through pertinacious self study and self culture have reached the top rung of the ladder in their respective vocations.

These men have not been satisfied to drift through life but have lifted themselves out of the rock of humanity. They were filled with a zeal to aspire and then projected their wills towards their aspirations.

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Joe smith is a labourer. His daily work is to mend roads and dig ditches He is one of thousands of others similarly employed all over the country. Joe Smith Is different from them all ; within him there is a restlessness ; he is not content to pass the rest of his days as a labourer. He asks himself, 'What is the power that others possess which has caused them to advance to heights of success ?' He decides to analyze the personal traits of some of the successful men he knows. He discovers what they are and then commences to develop similar qualities in himself. As the months move on he is aware of a gradual transformation overcoming him. His friends also notice it ; they now see in him a man of great promise Step by step he climbs the ladder to success and ere long he is a leading citizen in the community and his name is known throughout the land.

Joe Smith realized that self education and self culture were essential requisites if he were to follow in the footsteps of those prominent personalities who are his ideals. He had noticed that one of the characteristics of these men was their mastery of words and effective speech. Thereupon he resolved to forsake the cinemas, dance halls and liquer shops and devote his time to grammar, elocution and the building of a good vocabulary. He saved the money which he would otherwise have spent on frivolous pastimes and purchased suitable books of instruction. The task which he set forth to accomplish was one of great magnitude : the low standard of his education and the uncultured society in which he lived seemed to be immense handicaps. Joe Smith set his mind on the task that lay before him ; he read through the books but could grasp little. He read them again ; and then again and again until he had succeeded in thoroughly absorbing the lessons. Then he bought a good dictionary which became his daily companion. He availed every odd moment to advance his studies. He would not gaze idly out of the window when traveling in a bus or train ; in-

stead he would study one of his books or employ his mind in reviewing and rehearsing his studies. The years rolled by and the day came when Joe Smith became one of the greatest orators of his time.

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Odd moments devoted to the building of a good vocabulary is time put to good use. The power of words is an asset that begets success ; and it can be acquired very easily without effort or loss of time ; a few minutes a day are all that are needed.

Here are some of the advantages gained in possessing a good vocabulary :

(1) The development of self confidence.

(2) The ability to express oneself accurately.

(3) The ability of knowing the shades of meaning of words and to understand more thoroughly what one reads.

(4) A good vocabulary is a mark of distinction ; and those who succeed in life are those who distinguish themselves. A survey by educators has shown that the average person is unable to understand composition higher than the level of children between the age of thirteen and fourteen ; and at the age of twenty five a person has completed 95p.c. of his vocabulary. That is to say he will only increase his vocabulary by 5 p.c. during the rest of his life unless, of course, he does something about it.

(5) It aids one in influencing others.

(6) One's intellectual level is raised.

(7) Some psychologists say that one is unable to think without words ; if this be true then the power of thought depends upon the knowledge of words

(8) The person who possesses a command of words has little difficulty in finding employment.

Dr. Wilfred Funk is one of the greatest authorities on words. For many years he has contributed the feature. It pays to increase your Word Power for the Reader's Digest. He has written about an amazing discovery which was originally reported by Dr. Templeman, formar Professor of English at the Univesity of Illinois :

"At this instituition the freshmen were subjected to a variety of aptitude try-outs. One of these was a 29 word voca-

bulary test. After some years of testing, the faculty thought that it might be interesting to find out whether the results of any of these tests might give a clue to the future scholastic standing of the students. To the surprise of those who conducted the investigation it was found that the unbelievably brief vocabulary test of 29 words was the most accurate prediction of the future general semester point average of the students for all courses. This led Dr. Templeman to say : 'Mr. and Mrs. Parent and Mr. High School Principal, if you want your child to achieve success with his studies in college look to his vocabulary'!"

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John Ruskin once said : "If I had a son or daughter possessed of one accomplishment, it should be that of speech."

Here a word of warning might be timely. The use of words should be employed appropriately and naturally ; magniloquent speech or writing is an indication of pride ; there is no need to use words belonging to the higher bracket unless their shades of meaning aptly suit the expression. When interspersed and restricted to occasional use they can stimulate a conversation or writing ; but when constantly used to almost every sentence the listener or reader becomes bored ; and it may be true that the user of them is more interested in airing his 'knowledge.'

Hazrat Ali has said : "Self-education is better than the instruction of others." This truth has been endorsed by some of the best teachers who have realized that it is more beneficial for a student to train himself than to have information drilled into him Knowledge which is through diligent and personal effort registers itself upon the mind with a greater permancy of impression. The role of the teacher being to guide and encourage the students when necessary.

How much can be learned in the odd moments of the day has been illustrated in the life of Dr. Mason Good (1764—1827). He was a prolific writer on medical, religious and classical subjects. While traveling in his carriage on his rounds to his patients he translated works of Lucretius—one of the greatest Roman poets.

What may appear to be a strange truth is the fact that idleness causes loss of vitality while work increases it !

The human system is charged with a force of energy which is different in nature to ordinary physical strength. It has been christened with different names such as personal power, magnetism, nerve force etc. The development of this power is one of the secrets of successful living ; but this is not all ; it must be used constructively and prevented from running to waste as it does in abundance in ninety nine lives in every hundred.

Some of the principal channels through which wastage occurs are : excitement, restlessness, worry, anger, fear, depression, pain, over-eating and every state of mind wherein calmness is not in control ; and to this list may be added 'Idleness'.

Much of this power is lost if it is not in action. Inorder to save it, all action should be calm and constructive ; and the same time greater power will be developed because there is a golden axim which states that energy increases its power and capacity when constructively used.

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The man who puts his heart into his work and labours cheerfully and enthusiastically will never feel tired at the end of the day unless the job at hand was of an extraordinary strenuous nature. On the other hand the man who has no love or interest for his work will become mentally and physically weary even before the day is ended. He is the type who works in a perfunctory manner with one eye on the clock and his predominate thought on his pay packet. The man who idles all day will soon become a mental and physical wreck.

Prisoners have to be given work otherwise they would become positively bored and listless. The introduction of mental therapy in hospitals for long suffering patients has given them fortitude and strength in place of depression and despair.

The more wisely and usefully a Muslim utilizes his time the greater will be the efficiency he is able to render in the service of Islam. No Muslim should allow his mind and body to become emaciated through idleness or weakened through wasteful pursuits.

Take the incident of the wife who asked her husband to wash up a pile of greasy pots and dirty dishes which had accumulated in the kitchen. No husband finds pleasure in washing up the kitchen wares especially if he has just returned home hungry from a hard day's work. He may refuse and quarrel with his wife : he may grudgingly commence the task with muttered grievances ; or he may rush through the job in a slip shod manner. If he adopts any of these attitudes his time spent is ill spent. A wise husband would approach the situation in a different manner. He would look for an incentive to enable him to do the job with a cheerful spirit. He thinks of his wife and realizes that she has been working on her feet all day long doing a hundred and one household jobs ; he feels gratefnl to God for such a good wife and the thought of being able to ease her toil gladens his heart ; so a work of drudgery becomes a work of joy.

If we make a point of discovering a noble incentive in every task we embark upon then we save our vitality and our efforts produce better results.

A very useful self - disciplinary practice is to do something which we dislike or for which we have no inclination ; it may only be to empty a box of matches and then replace them one by one with slow and even movements of the hand; or deliberately to meet someone whom we would prefer to avoid. Such acts will develop and strengthen our personalities and prepare us for the greater tests that lie ahead on the slippery road of life.

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Least, but not last, there is that all important mark of time punctuality. It is a golden maxim which should never be ignored for it has been called the 'Politeness of Kings.' Punctuality should become a watchword of every Muslim.

The president of an organisation calls a meeting at which twenty executive and working committee members have to be present. The meeting commences half an hour late because several members arrive late. This means that a total of ten working hours have been wasted. A thousand and one such illustrations could be cited.

Battles are won and battles are lost depending upon important details of timing. Zero hour is fixed to the second.

Lord Nelson once said: 'I owe all my success in life to having been always a quarter of an hour before my time. It still meant that the good admiral had to lose fifteen minutes of his own time; but being a man of high intelligence it is unlikely that he wasted them twiddling his thumbs; some great plan or thought would be occupying his mind.

The Holy Month of Ramadhan teaches us lessons in punctuality. The morning and evening *azan* (call to prayer) are called at the very moments demanded by the Law of Islam; and when the second of these is called at sunset Muslims immediately break their fast as any delay is considered improper.

The ocean of time has vast potentialities. It is for us to recognise them and use them to the best advantage; our span of life is a period for spiritual endeavour. None of us knows when our last hour will come. It behoves us, therefore, to make use of our time to the greatest advantage for the Glory of God.

All praise is due to Allah, the Lord of all the Worlds.

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Evolution of the idea of God

Ch. Abdus Salam Akhtar M.A.

Religion did not begin with a doctrine. The moving phenomena of nature, like the sun, the moon, and the stars, charmed the mind of a primitive man, even as a flying aeroplane charms the mind of a child today. From the records available of the ancient peoples and their customs, it can be well calculated that the great changes wrought by the storms, the floods, and the earthquakes, even as the mighty waves striking against the shore, must have caused a sensation in the ancient mind, "teasing" his imagination, and working on his credulity. Sir Richard Gregory, in his great book, "Religion, Science and Civilization", Says :

> "To the primitive mind, a moving thing, suggested the presence of a living agent. The stars and planets, sun and moon, moved because they were alive ; and hence they became objects of worship. The phenomena of inanimate nature were interpreted as manifestations of supernatural life, and among many peoples, were thought of as men and animals, and other living things." (P. 320)

To the Greeks of the fifth century B. C. the prominent factor of their religion was that of service. The gods existed and there was a close relationship between them and men, but it was one of mutual aid and confidence, each expecting service from the other. There was at the same time, the superstition of fear, not of gods, but of evil spirits. So a worshipper approached a deity, more with a sense of awe, than with a heart of love. The motive behind the act of worship was not so much to secure the blessings of a god, as to avert a particular danger, or the anger of another god. Robertson Smith, an authority on the Religion of the Semites, says :

> "Broadly speaking, religion was made up of a series of acts and observances, the correct performance of which was necessary or desirable to secure the favour of gods or to avert their anger. Religion did not exist for the saving of

souls, but for the preservation and welfare of society and in all that was necessary to this end, every man had to take his part, or break with the domestic and political community to which he belonged."[1]

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Universe or 'Multi-Verse'

That makes evident that the consciousness of supernatural powers, emerged from a state of mind anxious for help under the pressure of tribal necessities. Migration of warrior hordes, wars of aggression, and armed resistance to attack from outside, all served to knit assemblage of individuals in bonds of closest unions, and to dwell on plans, for the improvement of their common destiny. It also led to the acquisition of supernatural assistance, or at least to the attempt to secure favours from gods or goddesses to ensure tribal safety and prosperity. The present Hindu custom of offering sacrifices to Kali Devi, or the 'Black Goddess', in order to avert disease, and to celebrate *Luxumi* (the goddess of wealth) in order to secure prosperity and opulence, are a legacy of the ancient rites and rituals. signifying human devotion to the supernatural agents for positive or negative ends.

What stands prominent in all this, is the fact, that the human mind did not conceive this Universe strictly as 'Uni-Verse', but perhaps a 'multi-verse', where the various departments were entrusted to various gods and gooddesses, with respective functions in their own spheres. The concept of a cosmic unity, working as a single homogeneous whole, or even of one god or goddess, evolving in the gradual accomplishment of his own ends in his own sphere, was an outcome of the subsequent development of human consciousness. Thus Sir Richard Gregory writes:

"An example of the natural evolution of the ideas of god is afforded by Agni, who represents in Vedic mythology, a higher type of the Indian religious mind, than the warrior god Indra, or than Varuna, the god of the sky. He is referred to in the first verse of the Rig-Veda in the words" I laud Agni, the chosen priest, god minister of sacrifice; and the

1. Lectures on the Religion of the Semites. New Edition 1914.

process of his development was traced by Prof. Max Muller, from the period, when he was nothing, but the "mover", to his being called "Deva" which means a god. In this evolution, he appears in a variety of characters as the sun, the fire on the earth, lightning, the messenger, between gods and men and priest. Finally divested of his material character altogether, he is raised to a sublimer level as creator, ruler and judge."[1]

It is perfectly natural, that the human mind baffled by the multiplicity of gods and spirits, must have been constrained to reconsider the entire network of beliefs and dogmas which stood powerless before the growing spirit of speculation. Thus Brahamanism gave way to Buddhism, not bccause the latter provded whatever man *did* or *could* possibly need, but because it had a simpler way of approach, and that it emphasized INTELLECT, more than the nefarious practices, which had made Brahamanism, dark and dubious. When religion becomes a priestly tyranny, says Dr. Grant, it loses its lustre, and becomes a negative cause of a revolt, a revolt, which gives a new shape to thought.[2]

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Buddhism and the Idea of God.

According to Buddhism, the Universal Power was conceived in two ways, and was designated by two names : 'Brahma' and "Atma". The Barhma is a supra-divine entity and finally becomes the creator and the sustainer of the Universe ; the 'Atma' on the other hand, the self or ego, that dominates the personality, leads to the conception of an ego in the Universe. "These two Brahma and Atma", says Prof. Clemen, "were gradually identified with each other. They are the same absolute world power looked at from different points of view. This ultimate world-power is very vague and abstract. The idea of God is faint, the idea of impersonal power is prominent. Further, this ultimate world-principle, awakens all kinds of questions, which are not so easy to answer."[3]

To elaborate further the Buddhist conception of Nirvana or

1. Religion, Science and Civilization P. 326.
2. The Religions of the World. P. 121.
3. Religions of the world P. 301.

the salvation, as an ultimate objective of moral effort it would be worthwhile to quote Hackmann in his essay on "Buddhism": He says :

> "'Nirvana' means extinction i.e., the extinction, of the flame of desire which had found its fuel in the thirst...when the fuel has been withdrawn, the flame can burn no longer. The continued existence of the body has no relevant connection with 'nirvana', a place of blissful refuge from all suffering. When a man has learned the truth about the world, when he has come to see how profoundly the happenings of life are interconnected, and when thus the fatal urge, which makes him long for the illusions of existence, has been completely extirpated, his life has no further causal effect—the 'Karma' nexus has been broken—the Nirvana obtained."

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A two-fold conclusion is, however, evident from the Buddhist *ideology. The first is,* that the idea of God, if far from being definite, though of course, His existence is implied as a logical certainty. Yet contentment and bliss do not spring from logic. A seeker desires to know more, and beyond 'Knowing', he yearns to be one with the 'Real and the True'. If 'Brahma is a qualityless, and an attribute-less Entity, his realization is only a matter of abstruse metaphysical research. Secondly, the conception of 'Nirvana' is a negative ideal, for it denotes 'escape' from all that is physical or material. 'Body' has been supposed to be a source of evil, because all desires spring from the contact with body, and on that account, therefore, they are detestable. Such a philosophy could only be ultra-stoic in nature, and unless human beings were born, in some angelic Utopia, they could not strictly implement it.

Yet to Buddhism goes the credit of giving a conception of God, quite different in terms from what it was with the Brahmans with all their multiplicity of Gods and goddesses. For the first time, perhaps man learnt that the Supreme Divine Power was over and above the various personified forces, supposed to represent the sea, the moon and stars. Mythology gave way to speculation, but speculation had yet to receive its own light, as we shall see later on.

Chiristianity and the idea of God.

Prof. Erich Seeberg in his essay on "Christianity", incorporated in the book "Religions of the World," writes, that Christianity arose in a world, in which religion was already a living power. "The broad waves of oriental Religion, were flowing over the western world, and Christianity may be regarded as the climax of this general orientalization of the West."

But apart from the question of the genesis of the Christian teachings, our immediate object is to examine, as far as possible, the Christian conception of God, and the lagical tenacity which it can possibly hold. In this connection, it will be worth while to quote, an eminent scholar and advocate of Christianitv, Dr. J.M. Arnold D.D., the late Her Majesty's Consular Chaplain at Batavia. In his book, "Islam and Christianity", he writes ;

> "Thc mystery of the Holy Trinity is beyond comprehension and above definition, and cannot be either established or disproved *ex rationale naturali.* It is against the laws of thought, that a part should be equal to the whole, and the whole equal to the part. It is secondly against the law of causality, that generation, howsoever conceived should take place beyond the limits of time. It is thirdly against the idea of absolute perfection, since the character-hypostaticus of the old divines, is eithar something accidental and therefore imperfect; or something essential and therefore perfect, which perfection however would be lacking to the Son and the Holy Spirit. The dogma is altogether one of postulata of Christianity, which claims to be far above all human understanding and which is calmly and fearl-essly advanced with its apparently irreconsilable Unity in Trinity, and Trinity in Unity'.

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From such premises, hardly any conclusion can be drawn. Even the acutest Christian logicians cannot justify Trinity on the basis of reason. In an attempt to bring God closer to human ranks, and even by attributing Son to Him, the Christian theologians have failed to claim human love. The reason is that the very hypothesis seems repugnant to our notions of love and sanc-

tity. If God begets a Son, and the Son acts as His Partner, there is no room for unity, for division has already occurred. The Holy Ghost, enhances this disparity, all the more. If the three exist simultaneously, they are all eternal. And in that case, we recede to the ancient Brahmanic conception of the multiplicity of Gods. If they are One, it is epistemologically impossible, and ontologically unpractical. Thus the 'One and the Three', are neither one, nor three.

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The Christian conception of Almighty lacks both reason and sentiment. It lacks reason, because ideologically it is not possible to accede to the theory of 'partners'. It also lacks 'sentiment' because instinctively, we feel bound only to such an entity, who is above time and space. Thus in spite of the Biblical claim, that 'God is Love', the human heart and the human intellect remain perplexed for ever.

Yet the Christian theory, I believe, was a reaction to the intensely abstruse metaphysical conception of Divine Reality, sponsored by Buddhism. The Buddhist idea of the "Absolute" was most impersonal as it has been already pointed out. A Buddhist seeker did not lay so much emphasis on the 'Absolute', as on Nirvana, the negation ideal of escape from the sufferings. The Christian seeker, on the other hand, sought atonement for his sins and evils, in God Himself, whom he personified. The latter thought that the sinful birth of man, was a pre-supposition, which could not be avoided. To a Buddhist monk, sin and evil spring from matter and body, which ought to be crushed if Nirvana is to be obtained. Thus both the views took matter as something 'detestable' and 'undesirable'. Islam, however, presented an entirely different point of view.

Islam and the Idea of God.

According to Islam, God Almighty is the creator of the entire universe with absolutely none to claim partnership with Him. The Holy Quran says :

قل هو الله احد الله الصمد لم يلد و لم يولد و لم يكن له كفواً احد

Say : 'God is one. He is Self Sufficient. He begets not, Nor

Is He begotten. There is absolutely none to claim equality with him'. 112 : 1—5.

These words wash away completely, all signs of *shirk* (partnership) associated with Him, verbally or practically. The Divine Being conceived in Islam stands unique and unparalleled for all intents and purposes. He is the Creator, and His creation encompasses all including matter and spirit. The conception of gods, goddesses, and deities and of any relationhsip in the form of a son or a daughter, is repugnant to the spirit of Islam.

One misconception, however, regarding attributes of God requires to be removed forthwith. God Almighty is spoken of in the Holy Quran as seeing, hearing, speaking etc., as if He is a Person. But the use of these words must not be taken in any sense as indicating antheromorphic conception of the Divine Being. Godis plainly stated to be above all material conceptions. The Holy Quran says :

لا تدر که الابصار و هو یدرک الابصار

"Vision comprehends Him not, and He comprehends all vision." (61: 104)

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To indicate His Love, power, knowledge and other attributes, the same words had to be used, as are in ordinary use, but their conception is not quite the same. We say God sees, yet we do no mean that He has eyes like our eyes, or that He stands in need of light like us. His love, pleasure, affection or pity are independent of the organism, which in the case of man gives rise to those qualities. Even the 'hands' of God are spoken of in the Holy Quran (5,64), but it is simply to give expression to His unlimited power in bestowing His favours on whom He will. One very important purpose of the Divine attributes is however, quite manifest. Just as belief in the unity of God is a source of man's upliftment, making him concious of the dignity of hnman nature, and inspiring him with the grand ideas of the conquest of nature and of the equality of man with man, so the numerous attributes of Divine Being, as revealed in the Holy Quran, are really meant for the perfection of human character. They serve as an ideal to which man must strive to attain. In Islam,

however, it should he noted that, the attributes are never personified, nor are they identified with the objects. The marked difference between the Creator and the created is kept clear and unclouded, and even the idea of *shirk*, or partnership is abhorred and condemned.

Thus now it is manifest that the idea of God passing through various stages of transition and reformation, reached its culmination in Islam, where it acquired its definite and scientific stage. It is only in the Holy Quran, that we find the real glory of man progressing gradually and inevitably towards the Divine Ideal.

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Islam : A Perfect Code

Mr. Zahur-ud-Din Butt

Islam is so simple in faith, so considerate and reasonable in all its doctrines, as to fit the life of a shepherd or to afford material for the deep philosophy of a savant: it appeals to the human intelligence, to man's reasoning power. The Holy Quran is a universal book meant for all ages and for men of all shades of opinion. It is suitable alike for the scientists as well as for the laymen ; for the ignorant and the wise; for the old as well as for the young. Jesus is reported to have said "I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the spirit of truth is come,he will guide you into all truth."[1]

This shows clearly that Jesus left his teachings incomplete. He admitted that he had yet to say many things to his disciples. The coming one i.e., the spirit of truth had to guide man into all truth ; "it is expedient fos you that I go away; For if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you."[2]

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This comforter came in the person of our Holy Prophet. It should also be noted that the Holy Prophet is frsquently called the "truth" in the Holy Quran.

"And say, the truth has come and the falsehood vanished." (17-81) He is therefore the spirit of truth spoken of by Jesus. He has certainly guided mankind unto all truth. The Holy Quran says, "And certainly we have made distinct for men in this Quran every kind of description, but most men do not consent to aught but denying guidance. (17 : 89). Islam claims to be the perfect guidance of God to mankind. The Holy Quran says, "This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion" (5 ; 3).

1. John; 16 : 12,13.
2. John 2: 16.7·

This verse is a clear testimony to the perfection of religion in Islam. The Holy Quran gives us law and regulations adapted to the various needs and requirements of life. it is not a collection of impracticable injuctions of morality or a book of rituals. It advances the most convincing arguments in support of its truth, it contains all the necessary doctrines and laws which guide man through the journey of life. It imparts to man the most clear and certain knowledge respecting God. It not only contains the doctrines and practices of the religion of Islam, but forms the code of morals for daily life and the legal system for the believers. In this respect the Muslim has the advantage over the Christian, for his gospel and the law are alike while the Chirstian has one code for the faith and a different system for his law. If on the one hand, it gives true conception of Godhead, while enlightening us on great truths like angels, prophethood, revelation, future life, paradise and hell : on the other hand, it gives us principles affecting our social, political economic and domestic affairs. If a ruler is ordered in the Holy Quran to observe certain laws to govern his country, the subjects as well have been enjoined upon to pay allegiance to their ruler, foreigner or otherwise. Similarily a law-giver, a Judge, a statesman, a soldier, a merchant, a craftsman, a son, a father, a brother, a husband, a wife, a neighbour, a friend, the rich as well as the poor ; in short, a person in various walks of life, will find there principles to make him a good member of society and a useful citizen. This perfect teaching one can find only in the Holy Quran which describes itself as "a guidance to men and clear proofs of the guidance and the distiction", (2. 185).

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The teachings of Islam are graduated and can be marked off into three stages. The first stage comprehends laws and regulations calculated to lift up natural man from his savage state.

The second stage consist of a perfect system of ethics fitted to elevate man to the highest pinnacle of moral grandeur.

The third stage is meant to make the morally perfect man godly in the real sense of the word.

No other book on the surface of the earth posseses such perfect teachings. Is not the Holy Qurn, then, simply faithful to truth and reality when it says, "This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion" (5 , 3)

"Intensified Islamic Missionary activity imminent"

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The following is the translation of a note published in a Swiss newspaper, "Freiburger Nachrichten" dated 18th March 1961.

The leaders of the Muslim Ahmadiyya Movement, an especially active group within Islam, have published an appeal for an intensified Islamic missionary activity throughout the world. In particular members of the Movement have been called upon to place at diposal one member of their family for the purpose of spreading Islam. It is not enough to pay a monthly contribution only and leave the missionary work more or less to chance. In future the number of missionaries must be considerably increased and missionary work organised and supported by all means.

To each African who becomes Christian, there are already 22 Africans who join Islam. An intensified missionary work will no doubt change this ratio further to the detriment of Christianity.

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Ahmadiyya Muslim Missions

1. Ahmadiyya Muslim Mission, 63, Melrose Road, ondon, S. W. 18. U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag, (Holland.)

3. Ahmadiyya Muslim Mission, Herbstweg 77, Zurich 11/50, Switzerland.

4. Ahmadiyya Muslim Mission, C.Ciudad Real 12, Madrid, Spain.

5. The Mosque, Wieckstrasee 24, Hamburg-stelling, West Germany.

6. Mr. Kamal Yusuf, Tromsogt 19, Oslo, Norway.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Maulvi S.R. Ahmad, H.A., Dr. Sophie Redmond Str. 40, Paramaribo, Suriname Dutch Guiana, S. America.

9. Ahmadiyya Muslim Mission, P.O. Box No. 673 Port of Spain, Trinidad.

10. Maulvi M. Ismail Muneer, H.A. Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

11. Ahmadiyya Muslim Mission, P.O. Box No. 418, Lagos, Nigeria, West Africa.

12. Ahmadiyya Muslim Mission, P.O. Box No. 39, Saltpond, Ghana, West Africa.

13. Ahmadiyya Muslim Mission, P.O. Box No. 554, Nairobi, Br. East Africa.

14. Ahmadiyya Muslim Mission, P O. Box No. 11, Bo, Sierra Leone. West Africa.

15. Ahmadiyya Muslim Mission, Djl. Balikpapan 1/10, Djakarta 1/13, Indonesia.

16. Ahmadiyya Muslim Mission, P. O. Box No. 30, Labuan, Br. N. Borneo.

17. Ahmadiyya Muslim Mission, 143, 31st. Street, Rangoon, Burma.

18. Ahmadiyya Muslim Mission, P. O. Box No. 22, Katong Singapore—15

19. Ahmadiyya Muslim Mission, 99 Driebergs Avenue, colombo 10, Ceylon.

20. Haji Muhammad Ebbah, Esq., Simunal, Bongao, Sulu, Philippines.

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